

Middleton

Transcript.

VOL. VII.

MIDDLETON, NEW CASTLE COUNTY, DELAWARE, SATURDAY MORNING, JUNE 20, 1874.

NO. 25.

Select Poetry.

The Sale of Old Bachelors.

I dreamed a dream in the midst of my slumbers. And fast as I dreamed, it was coined into number. And thoughts ran long in such beautiful metre, I'm sure I never saw any poetry sweater. It seemed that a law had been recently made, That a tax on old bachelors' pates should be laid;

And in order to make them all willing to marry, The tax was as high as could well carry; The tax collector grumbled—and said 'twas no use, 'Twas horrid injustice and shameful abuse,

And declared, that 'tis to save their own hearts'

blood from spilling,

Of such a vile tax, they would never pay a shilling.

But the rulers determined their course to pursue,

So they set the old bachelors to stand and fro,

To stand in his hall and his trumpet to blow;

And to call out to all he might meet in the way,

"Ho! ho! old bachelors sold here to day!"

And presently all the old maids in the town,

Each one arrayed in her best bonnet and gown;

From thirty to sixty; fair, plain, red and pale;

Of every description; flock'd to the sale;

The auctioneer then in his labors began,

And called out aloud as he held up a man,

"Buy, buy for a bachelors! Who wants to buy?"

In a twinkling every maiden responded—"Hurray!"

In short, at a largely extravagant price

The bachelors, all were sold off in a trice;

And forty old maidens—some younger, some

older—

Each lugged an old bachelor home by the shoulder.

The Episcopal Church in Delaware.

BISHOP LEE'S ADDRESS TO THE DIOCESAN CONVENTION AT SEAFORD—THE WITHDRAWAL OF BISHOP CUMMINS.

Bishop Alfred Lee, of this Diocese, in his address to the clerical and lay delegates at the recent annual Convention at Seaford referred freely to the withdrawal from the Church, of Bishop Cummins, of Kentucky, and to the causes of controversy which threaten the peace and unity of the church. On these subjects, he spoke as follows:

"Another name must be removed from the roll of our Episcopate. For the second time in our history, one of our bishops has forsaken the communion which invested him with his high office. Such a defection is more startling and painful than the removal of a servant of the Lord by the dispensation of Providence.

As the Right Reverend George David Cummins was connected with this Diocese,

by ties of kindred and early association, as here he was highly esteemed and loved,

as here he received his ordination as Deacon and Presbyter, we cannot but feel this severance most sensibly. My own

opinion that it was a step hasty and un-

warranted has been made public, and on

this point I have nothing to add. How-

ever strongly I disapprove the act, my

feelings of personal friendship are un-

changed, and up to the last day of the six

months allowed by the Canon for Retrac-

tion, I did not wholly abandon the hope

that he might avail himself of this consid-

erate forbearance.

"But in view of this distressing event,

shall not the church rouse herself to ap-

prehend the present critical condition and

remove the causes which have not only

precipitated this calamity, but have given

occasion to scandal, strife, and bitter con-

tention, growing more intense from year

to year?

"The erroneous doctrines which

for more than thirty years have disquieted

and alarmed our communion, have pro-

duced their legitimate fruit. One usage

after another has been introduced from the

Church of Rome, and the deep line of de-

marcation drawn by our martyred Reformers

has been as far as possible obliterated.

Instead of the General Convention meet-

ing the evil and danger with outspoken

decision, the question was evaded in 1868

and 1871. The bishops, indeed were

ready to act, and the last pastoral letter

has no uncertain sound, but utters its de-

cision and unequivocal condemnation of

these Romish doctrines and practices.—

The House of Clerical and Lay Deputies

failed to concur, in a majority of Deputies,

and ostensibly left the matter to be regu-

lated by the paternal counsel of the Dio-

cesan Bishops. But while the abettors of

these objectionable novelties profess high

theory of the Episcopate, their course

has been almost unvarying to resent and

repudiate Episcopal advice or monition.

My own preference is always for express

enactment instead of discretionary power,

although discretion to some extent would

seem to inhere in the office of a watchman

and overseer. Express legislation was re-

commended by the unanimous report to the

General Convention of 1871, of a com-

mission of five Bishops, on Ritual Uni-

versity, on which I had the honor to

serve. That any other course will relieve

us from these offensive practices I see no

reason to believe. That the great heart

of the church is soundly Protestant there

can be no doubt. Expressions of indigna-

tion at the abuse of past forbearance, and

at the extent to which the evil has grown,

have come from dioceses after dioceses with

tones that cannot be mistaken. And ap-

pearances now augur a wide spread and

resolute purpose no longer to tolerate the a-

ward of dogmas as objectionable as those

which the Reformers resisted unto blood,

the turning of our churches into a stage for

theatrical exhibitions, the beguiling of un-

suspecting worshipers into actual idolatry,

and consequent upon these things,

the driving away from the church of godly

and conscientious men. The amount of

unhappiness and disquiet thus caused is

beyond all knowledge but God's; and

upon whom rests the whole responsibility

for unhappy consequence, the breaking up

the harmony of congregations, exposing the church to suspicion and reproach, and alienating her members, but upon those who persist in introducing these offensive innovations?

"These evils may be considered in a two-fold aspect: 1st, The destroying of uniformity of worship and unity of feeling among our congregations is greatly to be deplored. In the words of the report of the five Bishops, 'Unless something is done, and done soon, these diversities bid fair to equal, if they do not exceed, those which, at the period of Anglican Reformation, were regarded as an evil to be remedied, and which led to the decision that the whole realm should have but one use. They occasion, even now, confusion, trouble, and perplexity, and these evils must increase as their causes are multiplied.'

"If any parochial minister is at liberty to introduce, at his own will, diversities in the mode of conducting divine worship, one great object of a prescribed liturgy is destroyed. Many of these innovations are of greater moment than would be the insertion of new rubrics in the Book of Common Prayer. A communicant removing to another parish finds himself a stranger in a strange place. The hours of public devotion are robbed of their sweet-ness and edification, and the worshippers' retires disappointed and disturbed.

"The parish, it should be remembered, is not an independent unit: it is but a part of the Diocese; and if the Diocese is to be united and harmonious, no rector is at liberty to indulge his own whims and fancies. And this is true even if the new practices, probably because they con-cord with the Diocese, are not worthy of the honor. The occasion of this contemplated business was as follows:

"Some of the patriotic people of Middleton and the suburbs determined to celebrate the fourth of July. They accordingly met at the tavern and in quite an energetic manner performed the ceremonies of the occasion. The Declaration of Independence was read by Mr. W. H. C.—but who delivered the oration (if any was made) I do not remember, not being present.

"After the exercises came the dinner, and as those were not temperance days they imbibed rather freely of these drinks which were commonly used at that day, as at present, to elevate the spirits.

"The consequence was that they became too much excited, and from words proceeded to blows; and so fierce was the conflict that they not only suffered personally, but there was a general smash-up of plates, decanters, tumblers, and furniture generally.

"Well! I thought that such an enthusiastic celebration was worthy of being reported to the public for the public good, and therefore sent an account thereof to one of the papers in Wilmington, merely designating the place as the village of M.

The people of Milford denied its application to them, and therefore Middleton had to take it, as its language perfectly fitted their case.

"In one part of my account I alluded to the declaration that 'all men had an equal right to life, liberty, and the pursuit of happiness,' and remarked that the celebrators came to the conclusion that they all

For the Transcript.
A New Coat.

BY REV. J. W.

were often looked upon as magicians. The Jews' quarter seemed to the barbarous Germans a centre of mysterious and fearful deeds. It was believed that the Jews were in the habit of stealing the Host from the altar in order to mock once more at the crucifixion with secret rites, or that they enticed away Christian children to stab them with sharp knives and sacrifice them in a frightful ceremony. When a child strayed away in the German or Italian cities, the Christian mother at once fancied that it had been lured into the Jewish quarter to be put to death. The Jews were all supposed to be acquainted with magic, and capable of weaving dark spells that brought disease and decay, misfortune and shame to Christian households.

My old friend, Dr. B.—, will remember the occasion on which I was to have been so highly distinguished.

Besides the coat or suit of black, (if I remember rightly) it was proposed to give me an elevated ride on a rail.

I did not, however, receive those marks of distinction, probably because they con-cord with the Diocese, are not worthy of the honor.

"But still graver objects lie against much of what is known by the name of Ritualism. Not only is the church distract and rent, the truth of Christ is imperiled. Practices that symbolize false doctrine deserve the strongest censure and condemnation. These are mainly connected with the administration of the Holy Communion.

"The memorial feast is represented as a renewed sacrifice of the Lord Jesus; the minister would exalt himself into a mediator between God and men; Christ is in- incorporated with the material elements and adored in the bread and wine. Having protested against these dangers in a charge delivered three years ago, I do not feel it incumbent on me now to dwell upon them at length. During these three years, development has been rapid.

"Euucharistic adoration has been avowed and glorified in. Private masses are defended. It is taught that the receiving by the priest profits the people, even if they do not partake themselves. Aicular confession is advocated, and judicial absolu-

tion is given to the priest for the sake of the people.

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The Middletown Transcript.

EDWARD REYNOLDS, EDITOR.

MIDDLETOWN, DEL.

SATURDAY MORNING, JUNE 20, 1874.

The United States Senate.

For some time past many of the journals of the North, more especially of New York, have been clamoring for a change in the manner of forming the Senate of the United States. They assert that the present organization of that body by which the smaller States of the Union are allowed the same voice as the greater States is unjust. They, therefore, demand an increase of representation is that body for the larger States, and a consequent decrease for the smaller States. In other words, they would have representation in the Senate based upon the same grounds as that of the lower House: according to population.

In ordinary times no apprehension whatever would be felt that the people of the United States could by any possible means be induced to thus utterly destroy the beautiful fabric of a Federal, or confederate, Republic established by the framers of the Constitution, but these are extraordinary times, and too much vigilance cannot be exercised. For nearly fourteen years the control of the government has been in the hands of a great political party which, conceived in a spirit of malice and vindictive hatred toward one section of the country and its institutions, intoxicated with a success in carrying out their designs against the objects of their hate far beyond their most ardent expectations, have been taught to despise all established forms and maxims as "old fogyism," and to regard the Constitution and its provisions as restraints upon their "progress." Hence they have not scrupled, whenever occasion required it to trample that instrument beneath their feet, or to amendments to it, contrary to the will of a vast proportion of the people and in direct opposition to the method in which it was intended that amendments should be made. When party feeling is thus allowed to overcome reason and common sense, and an insane ambition for "progress" seeks to change every existing feature of the government as it was given us by its founders, and to make new and frequent experiments in the science of government, it may be well for the people to be on their guard and watch with the utmost vigilance and most jealous care the few rights that yet remain to them untrammelled.

No proposition has yet been made or could be conceived fraught with such danger to the liberty of the American people or to the maintenance of the Federal Republic as that to place the National Senate upon an equal footing with the House of Representatives. It is the deadliest thrust at State Rights that has yet been made. Under such a system the smaller States would lose the influence in the government which they now exert, and the control of the government would pass into the hands of the great States, and the country, instead of a Union of States, would at once lapse into a consolidated Republic.

So jealous were the members of the convention that framed the Constitution of the rights and independence of their States that they would not permit the word "national" to be used in connection with the government which they proposed to establish, but insisted that the term "government of the United States" should be used in stead thereof. The system of electing members of the Senate by the State Legislatures, and the members of the lower House by the people of the States according to population, was adopted as a compromise between the greater and smaller States, otherwise the Union would never have been formed. It was a jealous fear of the very consolidation proposed by these New York journalists that postponed for so long a time the ratification of the Constitution by many of the States. Had such propositions as those suggested by these Northern papers been incorporated into the Constitution, by which the separate nationality of the States would have been subverted, it would never have been adopted, nor the Union formed.

The innovations thus far made upon the form of government as it was given us, in a large majority of cases, have been rather a disadvantage than a benefit. The egotism which induces its devotees to believe in their superior wisdom, and in the name of "reform," as they regard it, to endeavor to make such great and radical changes in the Constitution and laws, is calculated to injure rather than improve. The people, then, especially of the smaller States, should be on their guard, ever remembering that "Eternal Vigilance is the price of Liberty."

The Potato Pest.

The Colorado potato bug has commenced its work of devastation among the potato patches in this and the adjoining States. From all quarters comes the same doleful complaint that the potato vines are being literally destroyed by the myriads of these insects which infest them. Various theories have been started as to the nature of the bug and many descriptions have been published. It is now no longer necessary to tell men that it is coming and what its appearance is. It is among us in terrible force, and like the locusts of Egypt it is sweeping everything before it. Farmers whose fields have escaped to-day will find them literally covered with them to-morrow. On Wednesday last, John A. Jones, Esq., of Mt. Pleasant, sent us a few specimens in a bottle. They are formidable looking "varmints." Accompanying the bugs was a description of them as given in the *Scientific American*, which, at his request, we publish in another column.

It is said that a most excellent preventative to the ravages of these creatures is Paris Green or slacked lime sprinkled upon the vines. Many persons sweep them off and burn them. That method will certainly have the desired effect as far as those especial bugs are concerned, but will not prevent others from destroying what they left. One thing is certain: Some means must be found to get rid of them or we will have no potatoes. It will not do for men to sit down and let events take their course. They will have to battle with these creatures and save what they can from their ravages.

At the special request of some of his friends we publish elsewhere the speech made by Hon. E. T. Dyer, at the recent Democratic Meeting at New

SPEECH OF HON. B. T. BIGGS AT THE DEMOCRATIC COUNTY MEETING, AT NEW CASTLE, SATURDAY, JUNE 6TH.

When I was in public life I always held myself ready for an expression of opinion on topics in which the people are interested, but since my retirement I am as you know, what is called a plebeian, and my mind is directed in other channels, tired and worn out, but it felt it to my duty to come here and meet my fellow Democrats of New Castle county.

Disguise it as you may, hide it, mystify it, conceal it over as you please, there is something innate in the heart of every true white Delawarean that leads him instinctively to the Democratic cause, and that is the reason that you arrived home, tired and worn out, but it felt it to my duty to come here and meet my fellow Democrats of New Castle county.

For instance, if I may, hide it, mystify it, conceal it over as you please, there is something innate in the heart of every true white Delawarean that leads him instinctively to the Democratic cause, and that is the reason that you arrived home, tired and worn out, but it felt it to my duty to come here and meet my fellow Democrats of New Castle county.

As I entered the room a friend said to me that if this is to be like the last campaign we might as well go home now. That is true, but this is not to be like that. We have no strange gods to follow this campaign, and therefore let white men rally around the old standard of Democracy. For fifteen years the Republican party has ruled the country, and the people have raised it up, not told it, but thank God, the people have never ruled the chickens of the Old Blue Hen.

They attempted to overawe us with troops, they compelled us to approach the polls through two lines of bayonets, and I regret to say my own native county of New Castle went under, but the other counties stood firm and in spite of bayonets and in spite of danger, gave us a Democratic legislature.

Compare this convention with that which last met in this town. To-day our honored Chairman, our vice Presidents, our Secretaries are white men, but at that a negro was the Secretary. But what do the Republicans care for the black man? All they care is his vote. The people are disgusted with him, and if we let him loose to ourselves New Castle county will lock hands with Kent and Sussex, and his Radical party will be buried beyond the hope of a decent resurrection.

What are the signs of the times? From beyond the western mountains, from the far Pacific, comes the news that the most that man can do is to elect a Democrat. The people are white men, but at that a negro was the Secretary. But what do the Republicans care for the black man? All they care is his vote. The people are disgusted with him, and if we let him loose to ourselves New Castle county will lock hands with Kent and Sussex, and his Radical party will be buried beyond the hope of a decent resurrection.

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